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Mr. C. G. Leland, from his knowledge of Italian sorcery, gives examples of Italian parallels to the Mexican use of love philters. He cites a superstition, in which the snake or lizard figures in a way similar to the axolotl in Captain Bourke's account (p. 120).

With respect to properties popularly attributed to the lizard, Mr. Leland cites a passage from the "*Animalium Historia Sacra*," of F. Wolfgang, Amsterdam, 1654:—

"*Lacerta animal tam est notum quam quod notissimum esse potest. In Aegypto est quoddam genus lacertae, quod vocant Sciuncum, seu scincum, et ex Aegypto solet ad nos deferri falcus scincus, propinariusque magnatibus ad excitandum venerem et videtur nihil aliud esse nisi genus crocodili terrestris quod habet squamas versas ad caput, autem tenuem et candidam. Porro noster lacertus seu lacerta valde amat hominem et conspectu ipso mirifice est gesticulosa,*" etc.

As respects the use of the poker, when laid against the grate, for the purpose of brightening fires, cited as an example of a fire superstition (p. 127), Mr. William Corner, San Antonio, Texas, remarks that in this case he thinks no superstitious idea is connected with the practice. He has seen it applied only to coal fires, where it seems to have utility, and has never heard it associated with superstition, although west of England people who employ it for this purpose abound in superstitions.

THE LODE-STONE. — (See p. 130). John Baptista Porta ("*Natural Magic*," Eng. trans., London, 1685), speaking "Of the Wonders of the Lode-stone," says that this stone is "Male or Female" (p. 191). He cites Plutarch and Ptolemy to the effect that garlic neutralized the virtues of the lode-stone, whence, he says, in his own time, it was believed by many mariners that the steersman of a ship should not eat onions or garlic, but he himself, after careful experiments, pronounces the story false (Book 7, p. 211). He goes on to say that a lode-stone which has lost its virtues may have them restored by being fed with iron-filings (idem, p. 212). (Which is just as my old witch, Maria Antonia Cabazos de Garza, often told me on the Rio Grande. Porta also says that Paracelsus taught that its virtues might be increased by dipping it in the oil of iron (sulphuric acid?); but Porta's own experiments in that line showed him that such a process rather tended to decrease the power of the lode-stone, as did heating it to a red heat (p. 212). Neither is it true, as asserted by Saint Augustine, that the mere presence of a diamond will deprive the lode-stone of its virtues (idem, p. 213). Porta also disproves the statements of certain Latin writers that goats' blood would dissolve the diamond, and restore the lost powers of the lode-stone (p. 214). He quotes Marbodius to the effect that this stone will reconcile husband and wife, when separated, and also serve as a test of chastity.

John G. Bourke.

AN ACCUMULATIVE LULLABY. — In the "Games and Songs of American Children," p. 111, is given an accumulative rhyme entitled, "There was a

Tree stood in the Ground." It is there stated that the words seem not to have been known in the North. The following lullaby, however, used by an elderly friend whose childhood was spent in the neighborhood of Boston, is a variant ; it proceeds as follows :—

Out in a beautiful field
There stands a pretty pear-tree,
Pretty pear-tree with leaves.

What is there on the tree?
A very pretty bough.
Bough on the tree,
Tree in the ground,
Out in a beautiful field, etc.

What is there on the bough?
A very pretty branch.
Branch on bough,
Bough on tree,
Tree in the ground,
Out in a beautiful field, etc.

What is there on the branch?
A very pretty nest.
Nest on branch,
Branch on bough,
Bough on tree,
Tree in the ground,
Out in a beautiful field, etc.

What is there in the nest?
A very pretty egg.
Egg in nest,
Nest on branch,
Branch on bough,
Bough on tree,
Tree in the ground,
Out in a beautiful field, etc.

Out in a beautiful field
There stands a pretty pear-tree,
Pretty pear-tree with leaves.
What is there on the egg?
A very pretty bird.
Bird on egg,
Egg in nest,
Nest on branch,
Branch on bough,
Bough on tree,
Tree in the ground.

The melody is very soothing, but I am not sure whether it is the same as that printed in the work referred to.

Ellen Chase.

BROOKLINE, MASS.

CORRECTIONS TO BE MADE IN VOL. VII. — The following corrections are to be made in the volume of the *Journal of American Folk-Lore* for 1894: —

P. 150, l. 24. For "French" read "Trench." "A select glossary of English words used formerly in senses different from their present," by Richard Chevenix Trench, *sub. voc.*

P. 320, l. penult. For "Mærobius," read "Macrobius."

P. 320, l. ult. Add *In Somnium Scipionis*, comment., lib. i. cap. xiv.

H. W. Haynes.

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON BRANCH. — *December 21, 1894.* The regular meeting was held at the house of Miss Kelly, Channing Street, Cambridge, Prof. F. W. Putnam, President of the Branch, presiding. Mad. Sigridr Magnusson, of Cambridge, England, a native of Iceland, made an address on "Icelandic Folk-Lore and Superstitions." She observed that the first settlers in Iceland found already present higher powers whom they considered it a duty to propitiate. Even blood feuds arose out of supposed defilements of places which this or that chief man supposed to be a favorite haunt of some special deity. Their religious feeling found expression in an enactment of the year 930, which forbade ships to sail to Iceland with prows representing gaping snouts or throats of beasts of prey, lest the guardian spirits of the land should be frightened. The early settlers chose their places of abode under the supposed guidance of some tutelar deity, and many of these peculiar superstitions still exist in the country. Mad. Magnusson particularly described the belief that certain families are followed by the family ghost, which appears to them on the eve of important events; these spirits are known by name, and possess a history connected with the family. She gave examples of other Icelandic superstitions, and sang folk-songs used during the carding of wool and spinning.

January 18, 1895. The monthly meeting was held at the house of Miss Mixer, 219 Beacon Street, Boston, Prof. F. W. Putnam, presiding. The paper of the evening was by Mr. W. C. Bates, whose subject was the "Creole Folk-Lore of Jamaica." This was said both to savor of Africa and to have been affected by white influence; also reflecting the peculiar character of the island and its tropic life, its gorges and beaches. Particular attention was given to the characteristic proverbs, of which the speaker had formed a collection, which will probably appear in the *Journal of American Folk-Lore*. Examples were given of the Creole nursery tales, called "Nancy Stories," that is to say, tales of the ananzi or spider.